

# REPORT ON NATIVE PAPERS

FOR THE

Week ending the 3rd August 1895.

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|                                                                                                 |       | Nil.                                                                          |       |
|                                                                                                 |       | <b>ASSAM PAPERS.</b>                                                          |       |
|                                                                                                 |       | Nil.                                                                          |       |



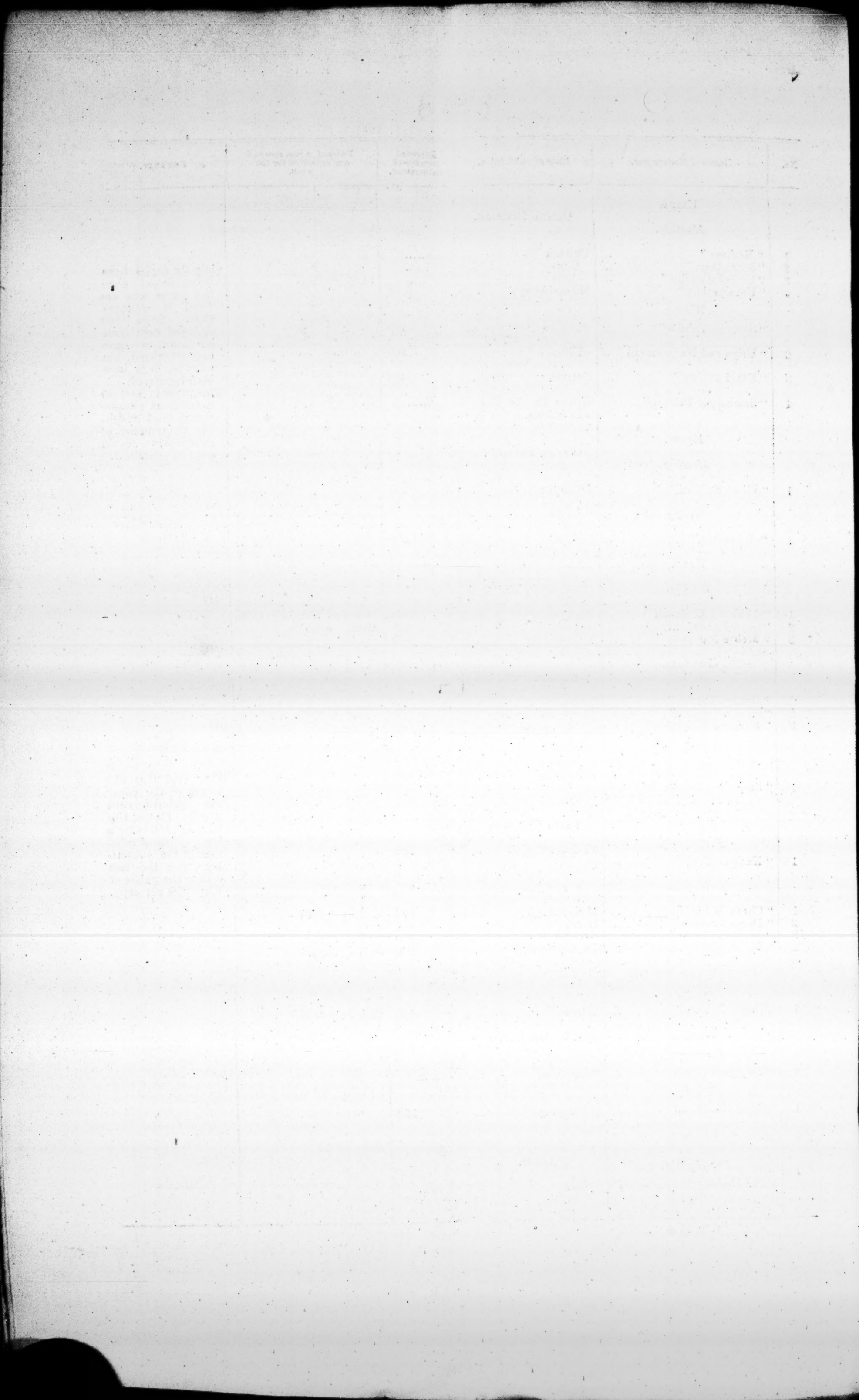
## LIST OF NEWSPAPERS.

| No.                 | Names of Newspapers.                | Place of publication. | Reported number of subscribers. | Dates of papers received and examined for the week.   | REMARKS. |
|---------------------|-------------------------------------|-----------------------|---------------------------------|-------------------------------------------------------|----------|
| <b>BENGALI.</b>     |                                     |                       |                                 |                                                       |          |
| <i>Tri-monthly.</i> |                                     |                       |                                 |                                                       |          |
| 1                   | "Abodh Bodhini" ...                 | Calcutta ...          | About 677                       |                                                       |          |
| <i>Weekly.</i>      |                                     |                       |                                 |                                                       |          |
| 1                   | "Banganivasi" ...                   | Ditto ...             | " 5,000                         | 26th July 1895.                                       |          |
| 2                   | "Bangavasi" ...                     | Ditto ...             | " 20,000                        | 27th ditto.                                           |          |
| 3                   | "Hitaishi" ...                      | Ditto ...             | " .....                         | 30th ditto.                                           |          |
| 4                   | "Hitavadi" ...                      | Ditto ...             | " 4,000                         | 26th ditto.                                           |          |
| 5                   | "Mihir" ...                         | Ditto ...             | " .....                         |                                                       |          |
| 6                   | "Sahachar" ...                      | Ditto ...             | About 500                       | 24th ditto.                                           |          |
| 7                   | "Samay" ...                         | Ditto ...             | " 4,000                         | 26th ditto.                                           |          |
| 8                   | "Sanjivani" ...                     | Ditto ...             | " 3,000                         | 27th ditto.                                           |          |
| 9                   | "Som Prakash" ...                   | Ditto ...             | " 800                           | 29th ditto.                                           |          |
| 10                  | "Sudhakar" ...                      | Ditto ...             | " 3,000                         |                                                       |          |
| <i>Daily.</i>       |                                     |                       |                                 |                                                       |          |
| 1                   | "Banga Vidya Prakashika" ...        | Ditto ...             | " 200                           | 24th to 26th and 29th to 31st July and 1st Aug. 1895. |          |
| 2                   | "Dainik-o-Samachar Chandrika." ...  | Ditto ...             | " 200                           | 28th to 31st July and 1st August 1895.                |          |
| 3                   | "Samvad Prabhakar" ...              | Ditto ...             | " 500                           | 29th July 1895.                                       |          |
| 4                   | "Samvad Purnachandrodaya" ...       | Ditto ...             | " 200                           |                                                       |          |
| 5                   | "Sulabh Dainik" ...                 | Ditto ...             | " 1,000                         | 25th to 27th July and 29th to 31st July 1895.         |          |
| <b>HINDI.</b>       |                                     |                       |                                 |                                                       |          |
| <i>Weekly.</i>      |                                     |                       |                                 |                                                       |          |
| 1                   | "Bharat Mitra" ...                  | Ditto ...             | " 800                           | 25th July 1895.                                       |          |
| 2                   | "Hindi Bangavasi" ...               | Ditto ...             | " 9,000                         | 29th ditto.                                           |          |
| 3                   | "Uchit Vakta" ...                   | Ditto ...             | " .....                         |                                                       |          |
| <i>Daily.</i>       |                                     |                       |                                 |                                                       |          |
| 1                   | "Bharat Mitra" ...                  | Ditto ...             | " .....                         | 24th 26th, 27th, 29th and 31st July 1895.             |          |
| <b>PERSIAN.</b>     |                                     |                       |                                 |                                                       |          |
| 1                   | "Hubbul Mateen" ...                 | Ditto ...             | " .....                         | 22nd July 1895.                                       |          |
| <b>URDU.</b>        |                                     |                       |                                 |                                                       |          |
| <i>Weekly.</i>      |                                     |                       |                                 |                                                       |          |
| 1                   | "Darussaltanat and Urdu Guide." ... | Ditto ...             | About 400                       | 25th July 1895.                                       |          |
| 2                   | "General and Gauharisafi" ...       | Ditto ...             | " 300                           | 25th ditto.                                           |          |
| <b>BENGALI.</b>     |                                     |                       |                                 |                                                       |          |
| <i>Fortnightly.</i> |                                     |                       |                                 |                                                       |          |
| 1                   | "Bankura Darpan" ...                | Bankura ...           | " 500                           |                                                       |          |
| 2                   | "Ulubaria Darpan" ...               | Ulubaria ...          | " 298                           |                                                       |          |
| <i>Weekly.</i>      |                                     |                       |                                 |                                                       |          |
| 1                   | "Burdwan Sanjivani" ...             | Burdwan ...           | 350 to 400                      | 23rd July 1895.                                       |          |
| 2                   | "Chinsura Vartavaha" ...            | Chinsura ...          | 500                             | 28th ditto.                                           |          |
| 3                   | "Darsak" ...                        | Ditto ...             | " .....                         | 28th ditto.                                           |          |
| 4                   | "Education Gazette" ...             | Hooghly ...           | 754                             | 26th ditto.                                           |          |
| <b>BENGALI.</b>     |                                     |                       |                                 |                                                       |          |
| <i>Monthly.</i>     |                                     |                       |                                 |                                                       |          |
| 1                   | "Ghosak" ...                        | Khulna ...            | 350                             |                                                       |          |
| <i>Weekly.</i>      |                                     |                       |                                 |                                                       |          |
| 1                   | "Murshidabad Hitaishi" ...          | Murshidabad ...       | 280                             | 24th July 1895.                                       |          |
| 2                   | "Murshidabad Pratinidhi" ...        | Berhampore ...        | 200                             |                                                       |          |
| 3                   | "Pratikar" ...                      | Ditto ...             | 603                             | 26th ditto.                                           |          |



| No. | Names of Newspapers.                            | Place of publication.           | Reported number of subscribers. | Dates of papers received and examined for the week. | REMARKS.                                                                                                                                                                                                                                                                                                     |
|-----|-------------------------------------------------|---------------------------------|---------------------------------|-----------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|     | URIYA.                                          | ORISSA DIVISION.                |                                 |                                                     |                                                                                                                                                                                                                                                                                                              |
|     | <i>Monthly.</i>                                 |                                 |                                 |                                                     |                                                                                                                                                                                                                                                                                                              |
| 1   | "Brahma" ...                                    | Cuttack ...                     | .....                           |                                                     | Only six copies have been issued since the paper was received in January 1894. Some 200 copies of each issue are said to have been circulated, but no subscribers have been registered. This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained. |
| 2   | "Indradham" ...                                 | Ditto ...                       | .....                           |                                                     |                                                                                                                                                                                                                                                                                                              |
| 3   | "Shikshabandhu" ...                             | Ditto ...                       | .....                           |                                                     |                                                                                                                                                                                                                                                                                                              |
| 4   | "Utkalprabha" ...                               | Mayurbhunj ...                  | 3                               |                                                     |                                                                                                                                                                                                                                                                                                              |
|     | <i>Weekly.</i>                                  |                                 |                                 |                                                     |                                                                                                                                                                                                                                                                                                              |
| 1   | "Samvad Vahika" ...                             | Balasore ...                    | 190                             |                                                     |                                                                                                                                                                                                                                                                                                              |
| 2   | "Uriya and Navasamvad" ...                      | Ditto ...                       | 309                             |                                                     |                                                                                                                                                                                                                                                                                                              |
| 3   | "Utkal Dipika" ...                              | Cuttack ...                     | 412                             |                                                     |                                                                                                                                                                                                                                                                                                              |
| 4   | "Sambalpur Patriot" ...                         | Bamra in the Central Provinces. | .....                           |                                                     |                                                                                                                                                                                                                                                                                                              |
|     | HINDI.                                          | PATNA DIVISION.                 |                                 |                                                     |                                                                                                                                                                                                                                                                                                              |
|     | <i>Monthly.</i>                                 |                                 |                                 |                                                     |                                                                                                                                                                                                                                                                                                              |
| 1   | "Bihar Bandhu" ...                              | Bankipur ...                    | 500                             |                                                     |                                                                                                                                                                                                                                                                                                              |
|     | <i>Weekly.</i>                                  |                                 |                                 |                                                     |                                                                                                                                                                                                                                                                                                              |
| 1   | "Aryavarta" ...                                 | Dinapur ...                     | 1,000                           |                                                     |                                                                                                                                                                                                                                                                                                              |
|     | URDU.                                           |                                 |                                 |                                                     |                                                                                                                                                                                                                                                                                                              |
|     | <i>Weekly.</i>                                  |                                 |                                 |                                                     |                                                                                                                                                                                                                                                                                                              |
| 1   | "Akhhbar-i-Al Punch" ...                        | Bankipur ...                    | 500                             | 11th and 18th July 1895.                            |                                                                                                                                                                                                                                                                                                              |
| 2   | "Gaya Punch" ...                                | Gaya ...                        | 400                             | 22nd ditto.                                         |                                                                                                                                                                                                                                                                                                              |
| 3   | "Mehre Monawar" ...                             | Muzaffarpur ...                 | 150                             |                                                     |                                                                                                                                                                                                                                                                                                              |
|     | BENGALI.                                        | RAJSHAHI DIVISION.              |                                 |                                                     |                                                                                                                                                                                                                                                                                                              |
|     | <i>Weekly.</i>                                  |                                 |                                 |                                                     |                                                                                                                                                                                                                                                                                                              |
| 1   | "Bagura Darpan" ...                             | Bogra ...                       | .....                           |                                                     |                                                                                                                                                                                                                                                                                                              |
| 2   | "Hindu Ranjika" ...                             | Boalis, Rajshahi ...            | 283                             | 24th July 1895.                                     |                                                                                                                                                                                                                                                                                                              |
| 3   | "Rangpur Dikprakash" ...                        | Kakina, Rangpur ...             | 300                             |                                                     |                                                                                                                                                                                                                                                                                                              |
|     | HINDI.                                          |                                 |                                 |                                                     |                                                                                                                                                                                                                                                                                                              |
|     | <i>Monthly.</i>                                 |                                 |                                 |                                                     |                                                                                                                                                                                                                                                                                                              |
| 1   | "Darjeeling Mission ke Masik Samachar Patrika." | Darjeeling ...                  | 150                             |                                                     | It is said that 550 copies of the paper are printed each month. Out of this number 150 copies are distributed among the subscribers, and the rest sold to the public at three pies per copy.                                                                                                                 |
|     | BENGALI.                                        | DACCA DIVISION.                 |                                 |                                                     |                                                                                                                                                                                                                                                                                                              |
|     | <i>Fortnightly.</i>                             |                                 |                                 |                                                     |                                                                                                                                                                                                                                                                                                              |
| 1   | "Kasipur Nivasi" ...                            | Kasipur, Barisal ...            | 280                             |                                                     |                                                                                                                                                                                                                                                                                                              |
|     | <i>Weekly.</i>                                  |                                 |                                 |                                                     |                                                                                                                                                                                                                                                                                                              |
| 1   | "Charu Mihir" ...                               | Mymensingh ...                  | 900                             | 23rd July 1895.                                     |                                                                                                                                                                                                                                                                                                              |
| 2   | "Dacca Prakash" ...                             | Dacca ...                       | 450                             |                                                     |                                                                                                                                                                                                                                                                                                              |
| 3   | "Saraswat Patra" ...                            | Ditto ...                       | 250                             | 27th ditto.                                         |                                                                                                                                                                                                                                                                                                              |
| 4   | "Vikrampur" ...                                 | Lauhajangha, Dacca ...          | 500                             | 25th ditto.                                         |                                                                                                                                                                                                                                                                                                              |
|     | ENGLISH AND BENGALI.                            |                                 |                                 |                                                     |                                                                                                                                                                                                                                                                                                              |
|     | <i>Weekly.</i>                                  |                                 |                                 |                                                     |                                                                                                                                                                                                                                                                                                              |
| 1   | "Dacca Gazette" ...                             | Dacca ...                       | 500                             | 29th July 1895.                                     |                                                                                                                                                                                                                                                                                                              |
|     | BENGALI.                                        | CHITTAGONG DIVISION.            |                                 |                                                     |                                                                                                                                                                                                                                                                                                              |
|     | <i>Fortnightly.</i>                             |                                 |                                 |                                                     |                                                                                                                                                                                                                                                                                                              |
| 1   | "Tripura Prakash" ...                           | Comilla ...                     | .....                           |                                                     |                                                                                                                                                                                                                                                                                                              |
|     | <i>Weekly.</i>                                  |                                 |                                 |                                                     |                                                                                                                                                                                                                                                                                                              |
| 1   | "Sansodhini" ...                                | Chittagong ...                  | 120                             |                                                     |                                                                                                                                                                                                                                                                                                              |
|     | BENGALI.                                        |                                 |                                 |                                                     |                                                                                                                                                                                                                                                                                                              |
|     | <i>Fortnightly.</i>                             | ASSAM.                          |                                 |                                                     |                                                                                                                                                                                                                                                                                                              |
| 1   | "Paridarshak-o-Srihattavasi"                    | Sylhet ...                      | .....                           |                                                     |                                                                                                                                                                                                                                                                                                              |







## II.—HOME ADMINISTRATION.

## (a)—Police.

A CORRESPONDENT of the *Charu Mihir* of the 23rd July says that though the number of chaukidars, in the village Malati in the Tangail sub-division of the Mymensingh district was increased from two to three last year and has been increased to five this year, and the people in consequence have to pay a larger amount as chaukidari cess, the watchman is seldom found abroad at night. The system, moreover, of realizing the amount of cess payable in a year in only two instalments, causes great hardship to the people. A quarterly payment system will perceptibly lighten the burden of the people. The number of chaukidars also should be reduced to two or three.

CHARU MIHIR,  
July 23rd, 1895.

2. The *Darussaltanat and Urdu Guide* of the 25th July regrets to notice the recent action of Government in regard to the Arabic students in the Peshawar Madrassas. The local police at the instigation of Government lately made an arrest of these students on the suspicion that they had a hand in the frontier disturbances. The Arabic students are generally poor, living from hand to mouth, and it is impossible that, poor as they are, they should have taken part in any political agitation, not to speak of any frontier disturbances. It is humiliating to the Government to measure its strength with these poor homeless creatures.

DARUSSALTANAT  
AND URDU GUIDE,  
July 25th, 1895.

3. A correspondent, writing in the *Sanjivani* of the 27th July, says that on the 14th July last a number of Hindustani coolies belonging to the Kankinara mills, created a disturbance in Jagaddul, a village near Naihati in the 24-Parganas district. These coolies generally pass through Jagaddul on their way to and from Chinsura, where every Sunday they are in the habit of indulging themselves in drinking. The inhabitants of the village frequently suffer from the pranks of the intoxicated coolies, but on the said occasion the disturbance created by them reached its climax. The drunken ruffians on their way to Kankinara, entered the houses of the milkmen in the vicinity of the Ferry Fund Road, roughly handled the women, and took possession of every thing they could lay their hands on. Some of the ruffians pursued an old milkman, who shut himself up in a room. They tried to break open the doors, but failed. They then took hold of an infant lying on the floor, and dashed it against the ground. Fortunately, however, the little child did not come to grief. In one house a sick man, who was lying on his bed, was violently handled by these ruffians. On the road they met with a number of women carrying water from the river. The ruffians hotly pursued them, roughly handled them, and broke their pots. At the time when the disturbance was created, all the male inhabitants of the village were absent from their homes, and a few, who were present, were beaten black and blue. The police were nowhere when this disturbance took place. There is a police outpost only two miles off, but it cannot protect the villagers from such disturbances. These disturbances could be prevented to some extent if a police constable were told off to keep watch at the ferry ghat.

SANJIVANI,  
July 27th, 1895.

4. The *Bangavasi* of the 27th July says that Mr. Peterson, the Police Inspector who investigated the murder of the Dinapore punkha cooly, has been suspended most probably on the ground that his investigation was very unsatisfactory. Seeing that other Inspectors of Police, similarly guilty, are not treated so severely, one is led to suspect that there may be something mysterious about the suspension of Peterson.

BANGAVASI,  
July 27th, 1895.

## (b)—Working of the Courts.

5. The *Burdwan Sanjivani* of the 23rd July writes as follows:—

BURDWAN SANJIVANI,  
July 23rd, 1895.

Mr. Fordyce's punishment. We should not go too far in criticising the decision of the Lieutenant-Governor on the case of Mr. Fordyce. There is not the least shadow of a doubt that Mr. Fordyce was guilty of taking bribes, and that the Government would have secured full public confidence in its integrity and impartiality if it had criminally prosecuted him. But dismissal from service is by no means a very light punishment, and we should not, therefore, make too much of our grievance against the Government. The evidence against Mr. Fordyce, so far as it was available to



the Commissioners, morally convinced them of the Deputy Magistrate's guilt, but it does not fully satisfy the requirements of the Evidence Act, and will not most probably justify the conviction of the accused in a court of law. It is quite possible that it is this consideration that led the Government to give up the idea of instituting criminal proceedings against Mr. Fordyce. As for the punishment inflicted upon him, it has certainly served to rid the country of a corrupt Magistrate. Whether it will serve as a lesson to others of his class is a matter of opinion. Those who are hardened in sin may not feel the corrective influence of the punishment; they are men who are above the corrective influence of all punishment, however severe. But those that are novices in the vicious trade, will certainly take timely warning from the punishment of Mr. Fordyce, and reform their life and conduct accordingly. We are, moreover, not justified in assuming that because Mr. Fordyce is not criminally prosecuted, no other Deputy Magistrate, who may commit any criminal offence in future will not be legally proceeded against even if there be strong evidence to establish his guilt in a court of justice. It is said in this connection that if Mr. Fordyce had been a native Deputy Magistrate, he would not certainly have been let off with such a light punishment. Such a comparison is to our mind odious. We cannot have for the present any reason to say that Mr. Fordyce's colour had any thing to do in this matter. But supposing it to have had, why should that circumstance strike us as very strange when we see that there is always a difference, almost religiously observed, in every walk of life between the black and the white in this country?

CHARU MIHIR,  
July 23rd, 1895.

6. The *Charu Mihir* of the 23rd July says that under the existing distribution of criminal work made by Mr. Earle, Magistrate of Mymensingh, certain thanas have been assigned to certain Deputy Magistrates in the Sadar, and such Deputy Magistrates have not only to dispose of all cases coming from their respective thanas, but also to take down the first deposition of the complainants. This has proved a source of great inconvenience to suitors. Take, for instance, the case of Maulvi Ahmed who has to dispose of all cases from the Fulpur and Iswarganj thanas. The Maulvi is now on tour, visiting places within the jurisdiction of the Durgapur thana. If a complainant residing within the jurisdiction of the Iswarganj thana has a complaint to make, he must come before the Deputy Magistrate of his thana, who may at the time be in a village some fifty miles distant from the complainant's place of residence. The complainant and the accused may also be required to undergo the trouble and expense of an equally long journey with their witnesses on the day of the hearing. If the arrangement referred to has been made with the object of reducing the number of criminal cases, that object has been gained. But suitors would consider it more convenient to themselves if cases on the files of touring Deputy Magistrates were disposed of by the Magistrate himself or by other Deputy Magistrates in the Sadar.

MURSHIDABAD  
HITAISHI,  
July 24th, 1895.

7. The *Murshidabad Hitaishi* of the 24th July says that the new form of the cess *challan* is more complicated and unintelligible than the old. It does not contain the *tauzi* number of a *mahal*, but it contains two new numbers, which are unintelligible to the people. The land revenue *challan* has also assumed a new form, and has caused great inconvenience. It is very likely that these new *challans* will lead to the commission of mistakes which, it is hoped, the authorities will excuse.

MURSHIDABAD  
HITAISHI.

8. The same paper says that touters in the law courts prove to be a growing nuisance in Murshidabad. This is principally due to two causes. The first cause is that the authorities are very lax in enforcing against touters the rules prohibiting them from coming within the precincts of the law courts. The second cause is that the touters are backed by the pleaders who engage them in disobeying the rules with impunity. Whenever a touter is prohibited from coming within the precincts of the law courts, he is immediately reported to be the muharrir of a particular pleader, and the prohibition against him is withdrawn. Some time ago the District Magistrate, on the representation of the mukhtars, issued a circular prohibiting touters from coming within the precincts of his court and ordering the Court Sub-Inspector to prosecute any touter who dared to violate the Magistrate's order. It appears that the Court Sub-Inspector is not very



mindful of his duty in this respect, and the touters, who had for some time left off entering the Magistrate's court, are again at liberty to come there. The district civil courts are also flooded with these pests. They are doing incalculable injury to lawyers and suitors alike, and it is expected that the authorities will adopt very strict measures to put them down.

9. The *Hitavadi* of the 26th July writes as follows:—

HITAVADI,  
July 26th, 1895.

The rigour of criminal justice. The rigour of the administration of criminal justice in this country forms the blackest stain on the British Government. Whether or not the rule "no conviction, no promotion" has the sanction of Government and the approval of the present Lieutenant-Governor, it is clear that it has become the guiding principle of all executive officers in the discharge of their duties. Instances of acts done in obedience to it can be easily adduced. When the ruler of the province himself will take no notice of what is going on before his very eyes, the lower officers have no choice left but to shape their conduct according to the hints dropped by their immediate superiors, disregarding all considerations of justice and impartiality, and anxious only to secure the favour of their masters and promotion in the service by showing a large number of convictions. Instances can be seen on all sides, and those who are determined not to see them will not see them, however prominently they may be placed before their eyes.

We will to-day publish a Resolution of the Magistrate of Howrah, which will alarm every sensible man. It runs as follows:—

*Resolution on the Criminal Returns of Howrah District for the month of May 1895.*

The District Magistrate regrets to see that the Howrah Benches have both again taken a long time to decide their cases. He requests that the Honorary Magistrates will be so good as to note on the fly-leaf of each record, the reason of the delay in the decision of every case which lasts more than fifteen days. The Bench Muharrir will be responsible for seeing that this is done, and will incorporate the substance of these notes in the explanations submitted with the monthly return.

The explanations of Mr. C. N. Banerjee and of Babu N. N. Pal Chaudhri are accepted.

As regards acquittals and convictions, Babu Bisessar Das has acquitted every accused person who came before him in cases in which he issued process himself. If this officer would exercise discretion by holding an inquiry before issuing process, such a result would not have occurred. Although most of these cases were compromised, the Sub-Deputy Magistrate took twelve days to decide each of them. It is a good thing to have petty cases settled amicably, but endeavours should be made to effect the compromise before summoning the accused and the witnesses, so as to avoid harassing a number of persons and the occurrence of a great waste of time.

The Howrah Second Class Bench had 22 people before it in thirteen cases. Of these 22, 21 were acquitted or discharged, of whom 16 compounded with the accused. The District Magistrate would again point out the great waste of time which has occurred owing to these cases being allowed to come to trial. If they were cases in which a compromise was an appropriate termination, efforts should have been made to make the parties settle their disputes during a preliminary inquiry and before process was issued. At present the Howrah Bench is in danger of becoming a mere office for the registration of agreements of compromise, instead of a court for the prevention of crime and punishment of offences.

The District Magistrate has recognized, on many occasions, the great assistance which the Honorary Magistrates of the Howrah Bench have rendered Government, and the above remarks are made in the hope that they will see their way to still further extend their sphere of usefulness.

He notices with satisfaction that the returns of convictions for offences against Local and Special laws show that prosecutions have been instituted with discretion, and that the Honorary Magistrates have endorsed by their decisions the efforts which the Police and the Municipal authorities are making for the orderly control of the Howrah town.

G. A. GRIERSON,

*District Magistrate.*

*The 19th June 1895.*



Are, then, the criminal courts mere places for the punishment of offenders? Are not the maintenance of the peace and the prevention of crime nobler objects for the criminal courts to pursue? If so, with what object was this resolution written? It is clear that the writer of the resolution wants to impress on the criminal judiciary under him the doctrine conveyed in "no conviction, no promotion." He seems to say to his Subordinate Magistrates—"punish, punish, and any how dispose of cases as soon as you can." An impartial administration of justice requires time, but the Magistrate instructs his subordinates to get through their work as quickly as possible. The result of the Magistrate's instructions will be that miscarriage of justice will take place in very many cases in future. For most Subordinate Magistrates will consider it prudent to dispose of cases in the shortest time possible without paying much heed to the quality of their decisions.

There is one thing in the resolution to which a still greater objection should be taken, and it is a wonder that it did not strike a learned and thoughtful man like Mr. Grierson that he was writing such a thing. We fail to understand why Mr. Grierson so strongly objects to compromises. Who would have thought that an experienced Magistrate like him would be able to say: "No harm if compromises are effected before the issue of summons; but it is not at all good to have such compromises effected after the issue of process." Is it probable that the accused in a criminal case will agree to a compromise until service of summons puts him in fear of punishment? Why should he humiliate himself and ask pardon of the complainant for nothing, if there is going to be no prosecution? Suppose two persons quarrel, and one of them beats the other. The offender's blood does not certainly cool down as soon as he has done the beating; nor does the aggrieved person forget his injury and humiliation the moment the beating is over. As a matter of course, therefore, the aggrieved man seeks the assistance of the law court for the redress of his wrong. How can a Magistrate bring about a compromise at this stage, when only one party has appeared in court? All that he can do now is to advise the complainant not to institute a case. But will such inopportune advice be taken in good part by the complainant when his injury is still so fresh in his mind? A process is served, and it is only then that fear of punishment leads the accused to seek a compromise by payment of compensation or by entreaty. But according to Mr. Grierson, it is not good to allow compromises to be made at this stage. Is this Mr. Grierson's independent opinion, or is it his opinion expressed under pressure from above? How could a gentleman bring himself to say that a court is not an "office for the registration of agreements of compromises?" According to Mr. Grierson, courts exist only for the prevention of crime and the punishment of offences. Did any one ever hear such a thing said? How is crime best prevented? Does not punishment in a case in which a compromise might be effected deepen and perpetuate the ill-feeling existing among the parties, and thus make the commission of more crime possible? It will be thus seen that the Magistrate has condemned what he ought to have commended. Of the twenty-two persons who appeared as defendants before a certain Magistrate in the district, sixteen compromised their cases with the complainants, five were acquitted, and only one was punished. Can human beings live under the Government in which a Magistrate who disposes of cases in this way is found fault with?

SANJIVANI,  
July 27th, 1895.

10. The *Sanjivani* of the 27th July says that a naib and a durwan of the estate of the late Raja Prasanna Kumar Deb, Bahadur, confined a Hindu widow in the *cutcherry* on the suspicion that she was pregnant, treated her in a shameful manner, and thus forced her to pay ten rupees as a fine to the zamindar's men. Such acts of oppression by zamindars or their men are by no means rare in this country, and ought to be put down with a high hand. The punishments inflicted on the accused in this case by Mr. Thomson, Joint-Magistrate of Alipore, is not an adequate one. The Joint-Magistrate has fined the naib one hundred rupees and the durwan only ten rupees. Nothing less than imprisonment is adequate punishment in such cases.

SANJIVANI.

11. The same paper says that the District Judge of Pabna has acquitted Anu Paramanik, who was sentenced by the Deputy Magistrate of Sirajganj (in the Pabna District) too rigorous imprisonment for two months for annoying

The case of Anu Paramanik of Sirajganj.



Mr. Carey, Sub-divisional Officer of the same place. If an impartial and independent Judge like Kedarnath Roy had not heard the appeal of Anu, he would have most probably been made to rot in jail, in order to maintain the prestige of the Magistrate. One is surprised to learn, however, that even after the acquittal of the prisoner by the District Judge, he was kept confined for a few days. Who is responsible for this wilful disregard of the District Judge's order? Will not the Government put down with a high hand the waywardness of young Magistrates and their subservient deputies? Young Magistrates and Deputy Magistrates should never be placed in charge of sub-divisions. A Deputy Magistrate should not also be allowed to try a case in which his superior officer, the Magistrate, is a party. These are patent truths which the Government is very slow to recognize.

12. The *Saraswat Patra* of the 27th July says that Mr. Faulder won golden opinion as a Magistrate in Dacca. He is intelligent, keensighted and impartial. He is, however, a little hot-tempered, and this defect in his nature made him unpopular with the Dacca Bar. His conduct towards Babu Yajneswar Chakravarti has very much irritated the local pleaders. It was expected that there would be a reconciliation between Mr. Faulder and the pleaders on the eve of the Magistrate's departure. But the notice with which he was served by Yajneswar Babu has not been withdrawn, which means that the difference has not been made up. The public had, however, reason to expect greater generosity and forbearance from Mr. Faulder. It is said that Mr. Faulder observed with indignation that if he had not been insulted with the service of the notice, and if a senior pleader had seen him privately, he would have been very glad to make up his difference with Yajneswar Babu. Mr. Faulder may be quite right. But when no senior pleader came forward to intercede on his behalf, Babu Yajneswar had no other course left open to him than to serve him with a notice. And Mr. Faulder would not have compromised his dignity if he had himself called for a senior pleader, and through him expressed regret for his insulting conduct towards Babu Yajneswar.

SARASWAT PATRA,  
July 27th, 1895.

13. The *Sulabh Dainik* of the 29th July understands that of the accused in the Rajabala case, one has been acquitted, and as regards the other, the Sessions Judge has referred to the High Court for opinion. Among the jury who tried the accused, three were Europeans who unanimously declared the accused "not guilty." People in hats and coats are absolutely outside the pale of the law.

SULABH DAINIK,  
July 29th, 1895.

14. The *Bharat Mitra* of the 29th July says that the substitution of the Roman character in the place of the Kaithi in the courts of Bihar will cause great inconvenience to the public, because the rural population of Bihar are not acquainted with it, nor is it possible that they should ever know it. The majority of Biharis can read and write the Devnāgari character with great facility. The latter should therefore be the character to be used in the courts of Bihar.

BHARAT MITRA,  
July 29th, 1895.

(d)—Education.

15. The *Hablul Mateen* of the 22nd July publishes a circular which runs as follows:—According to the spirit of the covenant made by the late Hajji Mohsin as to the way in which the income of his estate should be spent only members of the Shia community are entitled to be aided from the Mohsin Fund. It is therefore unfair on the part of the authorities to devote the greater part of it to the well-being of the enemies of the Shias. The writer of the circular entertains doubts about the honesty of the persons who have been entrusted with the management of the Muharram ceremonies of the Imambarah of the late Mohsin at Hooghly.

HABLUL MATEEN,  
July 22nd, 1895.

16. A correspondent of the *Charu Mihir* of the 23rd July complains of the high-handed conduct of the Deputy Inspector of Schools, Mymensingh, and threatens to make disclosures regarding him if he does not see fit to mend his ways. Only a year ago complaints were published against him, and it is a wonder that he has so soon reverted to his old ways. His subordinates and

CHARU MIHIR,  
July 23rd, 1895.



the teachers in the schools and pathshalas are in utmost dread of him in consequence of his rude conduct towards them.

HITAVADI.  
July 26th, 1895.

17. The *Hitavadi* of the 26th July has the following:—

The *Indian Mirror* on the new Principal of the Sanskrit College.

The *Indian Mirror* of the 23rd July has praised the *Manimanjari* and also its author, Babu Nilmani Mukharji, for the reforms he has made in the Sanskrit College in so short a time. But we will show that that institution has been hastening towards ruin since the day on which Nilmani Babu became its Principal.

Nilmani Babu's first act after taking over the Principalship was to appoint a professor of Sanskrit literature in the place of Mahamahopadhyaya Chandrakanta Tarkalankar, who has been appointed professor of Smriti in the place of Pandit Madhusadan Smritiratna, who has retired. Does the *Indian Mirror* know whom he has given this post? He did not take the trouble of finding out a competent man, but gave it to the first man his eyes lighted upon, namely, an M. A. who will be a disgrace to the chair which was filled by Mahamahopadhyaya Chandrakanta Tarkalankar. To do the late Principal justice, it must be said that he always did his utmost to secure the best professors for the Sanskrit College.

Nilmani Babu's second act as Principal of the Sanskrit College was to revise the list of subjects and text-books read in the institution. The result of this revision has been the exclusion of many subjects and text-books. For instance, he has struck off *Manu* and the *Bhasaparichheda* from the subjects taught in the first year class. *Bhasaparichheda* was taught by the late Principal himself, and some people say—and we agree with them—that this subject has been excluded because the new Principal cannot teach it. The late Principal did seventeen or eighteen hours' teaching work weekly, but the new Principal does only six or seven hours' work. Does the *Indian Mirror* consider it a sign of the improvement of the college that the teaching of Sanskrit literature and philosophy is being curtailed there?

The new Principal's third and most notorious act is the introduction of the *Manimanjari*. It is a matter for regret that the editor of the *Indian Mirror*, who is a lover of Sanskrit learning and has always had the best interests of the Sanskrit College at heart, should praise a Sanskrit grammar, which is full of inaccuracies and whose introduction into the college has been unanimously condemned by the country.

HITAVADI.

18. The same paper says that the Maharaja Jagadindra Nath would not

Mr. Buckland's reply to the question regarding the *Manimanjari*.

have eaten the humble pie in connection with his question in the Bengal Council on the *Manimanjari*, if he had based his interpellation not on information supplied by the *Indian Nation*, but on what was said regarding the book by those who first began to criticise it. However that may be, Mr. Buckland's reply shows what nice arrangements have been made in the Sanskrit College for the education of the boys reading there. *Mugdhabodh* is a tough morsel to swallow, and it has been therefore replaced by the *Manimanjari* in certain classes. But has it been yet decided whether the *Manimanjari* is an easier or a more difficult book than the *Mugdhabodh*? The only consideration which Mr. Buckland urged in favour of the *Manimanjari* is that it is written by the Principal. If the book has been introduced solely on this ground, then Mr. Buckland should not have spoken of the obscurity of the *Mugdhabodh* as the ground of its rejection. Admitting, for argument's sake, that the *Manimanjari* is easy, faultless, and exhaustive, it may well be asked why has the *Mugdhabodh* been retained in the second and third classes. Will the boys be able to master in two years a work which has been removed from three other classes on the ground of its obscurity, and which it formerly took them five years to master?

Whichever grammar is selected for the boys of the Sanskrit College, they should read the whole of it. No proficiency can be attained in grammar by reading a portion of it in the *Mugdhabodh*, another portion in the *Kaumudi*, and yet another portion in a third book. But the new Principal has, it seems, actually made such an arrangement in regard to grammar. The boys will first read the *Manimanjari*, then the *Mugdhabodh*, and last of all Pandit Vidyasagar's



*Kaumudi*. No one can understand why a student, who has finished the *Mugdhabodh*, should require *Kaumudi* to complete his grammatical knowledge. And how does Nilmani Babu mean to get over the difficulty of compelling boys to learn three different sets of definitions and case-endings, for definitions and case-endings are different in different works on grammar? A Sanskrit grammar has not only its definitions and case-endings different from those of every other work on the same subject, but it has a system of its own, which is quite different from that of every other grammar. With what show of reason will the new Principal require his boys to learn three different text-books on grammar when the *Mugdhabodh* alone appears to him so difficult?

Any consideration of the merits of the *Manimanjari* is unnecessary. Without discussing whether the *Manimanjari* ought to be substituted for the *Mugdhabodh*, the question for the authorities to consider is whether the book should be read at all by boys who wish to learn Sanskrit grammar. To our mind, full of errors, as it is, the book is not fit to be read in any school.

We have been reassured by Mr. Buckland's statement that the Director of Public Instruction has not yet approved of the action of the Principal in introducing the book, but has the matter under his consideration. It is to be hoped that before arriving at any decision, Sir Alfred Croft will consult the opinions of the learned pandits of the province and the opinion of every pandit in the Sanskrit College, and will ascertain the correctness of the charges made against the book by this paper. We would not have said anything against the introduction of the *Manimanjari*, if it had been the object of the Sanskrit College to spread general education. But as the college exists for the special instruction of its pupils in Sanskrit and the training up of pandits, Sir Alfred is requested to judge how far this object can be attained by the new arrangements which have been made by the new Principal.

The college is a cherished thing of the Hindus, and Government spends thousands of rupees every year for its maintenance. Would it not be a matter of regret if after all this expenditure on its account, the college failed to uphold its old glory? The Hindus want to see real Sanskrit and not mere show Sanskrit taught there. They cannot bear to see the teaching of Sanskrit mutilated, merely because the *vid* of a certain person has to be gratified. All the four parts of the *Kaumudi* are read in certain Entrance schools, and who will not be pained to see the fourth part of that book, which is generally read in the second class of Entrance schools, prescribed for the first year class in the Sanskrit College? We can bear to see the college abolished, but we cannot tolerate the idea that a grammar, full of mistakes like the *Manimanjari*, should be read in it.

19. In continuation of the criticism on the *Manimanjari* (Report on the Native Papers for 27th July, paragraphs 23 and 24), the same paper writes as follows:—

The *Manimanjari*.

HITAVADI,  
July 26th, 1895.

Every Sanskrit grammar says that if the first letter of a *varga* at the end of a word (পদ) is followed by শ or হ, then the শ is converted into হ, and the হ into the fourth letter of the *varga* to which the preceding letter belongs, but that the application of the rule is optional. For this rule, the *Manimanjari* has the following:—

“৫২। শহোহ্রোঁ তকারাৎ।

তকারাৎ শস্য হঃ শস্য ধঃ সাৎ। ভবৎ শাসনম্ ভবচ্ছাসনম্। উৎ+হার=উদ্ধারঃ।”

According to the *Manimanjari*, then, such words as বাক্ছরঃ and বাকশূরঃ cannot be formed.

Here is another rule of the *Manimanjari*:—

“৫৬। সমাসে বিসর্গস্য সঃ কথ পক্ষেযু।

ভাঃ+করঃ=ভাকরঃ, ভাপ্পতি।”

This means that in forming a *samasa* (বিসর্গঃ) followed by ক, খ, প or ফ is changed into স. Other grammars make the application of this rule optional. Nilmani Babu makes it compulsory. So the student who learns his grammar from the *Manimanjari*, will not know what the following passage in the *Hitopadesa* means:—

“পন্নঃ পানং ভুজ্ঞানং

কেবলং বিবৰ্দ্ধনম্।”



Because, according to the *Manimanjari*, there can be no such word as পরঃ-পানং the word should have been পরাশ্পনং. Such errors pervade the whole book. The following rule occurs further on:—

“৬৩। নাস্ত প্রতিপাদিকান্ত লোপঃ।

The rule means that the last letter of every *pratipadika* ending in ন is omitted. But nowhere in his book does Nilmani Babu define what a *Pratipadika* means. The thing he wants to indicate by the word has been called by different names by different grammarians. In *Panini* it is called *Pratipadika*, in the *Kalapa* it is called *Linga*, and in the *Mugdhabodh* it has been named *Li*. But all these three grammars define what they respectively mean by those terms. Nilmani Babu has set the example of using a term in grammar without defining its meaning.

Here is another rule:—

“৬৬। সরেকরো বিসর্গঃ স্বাদীন্ন হসি বিরায়ে চ।

সম্য—রাম স রামঃ পরস্-ত্যাম্ পরোভ্যাম্। স্বাদীন্ন হসি কিম্? পরস্বান্ ভাস্বান্।”

It means that a স্ or স্ব when followed by nothing, or by a case-ending beginning with হস্, i.e., a consonant, is changed into a : (বিসর্গ). It is by following this rule that the words রামঃ and পরোভ্যাম্ have been derived. According to Nilmani Babu, the স্ in the words ভাস্বান্ and পরস্বান্ has not been changed into a :, because the স্ is followed not by a case-ending, but by a *Taddhit Pratyaya*. Other grammarians, however, say that a স্ at the end of a word when followed by nothing, or by any consonant whatever, is changed into a :. They do not admit a word to be complete when it ends in স্, and is followed by a *Pratyaya*, meaning existence. Hence, in spite of their general rule for the conversion of স্ into :, they meet with no difficulty in forming the words ভাস্বান্ and পরস্বান্. Taking Nilmani Babu's rule as correct, how will he derive the word ভপোয়ন্ন in the following *Sloka* from the *Uttar Ram Charita*?—

“বুদ্ধাদয়ো বুদ্ধহিতায় ভণ্ড।

“পরস্ সহস্রাঃ শরদন্তপাংসি।

“এতান্যপশ্যন্ শুরবঃ পুরাণাঃ

“স্বান্যেব তেজাংসি ভপোয়ন্নানি।

The word ভপোয়ন্ন is formed by joining the *Taddhit Pratyaya* যন্নট্ to the stem ভপস্. By Nilmani Babu's rule the স্ of ভপস্ cannot be converted into a :, because it is followed not by a *case-ending* beginning with a consonant. The word according to his rule should be ভপস্বন্ন and not ভপোয়ন্ন. The same difficulty arises in deriving the words ভমোয়ন্ন ভেজোয়ন্ন, &c.

Here is rule 72 of the *Manimanjari*:—

“৭২। শব্দাৎ হ্র উ জস্, অম্ উ শস্” &c.

It means that a শব্দ takes the case-endings হ্র, উ জস্, &c. Now what is a শব্দ? Has the author defined it anywhere in his work? Here he has apparently adopted a phraseology from Bengali grammar.

Rule 74 says:—

“৭৪। হ্রস্ব নদীভ্যাং সম্বুদ্ধেরমাদেচ লোপঃ। হে নর, হে নদি, বধূম্।”

That is the case-endings হ্র and অম্ in the vocative when preceded by a *Pratipadika* ending in a short vowel or by one that is technically known by the name of নদী, have the অ at their beginning omitted. Now what does the word সম্বুদ্ধি used in the rule mean? The author has not explained its meaning. Besides, is the word নদী in the rule to be taken as denoting only the word নদী, or all words which are technically called by that name? The latter meaning seems to be the more plausible, but the author has not before explained what words are denoted by the term নদী সংজ্ঞক

Rule 89 of the *Manimanjari* is as follows:—

“৮৯। এষ গত্বং নিপাতনাৎ।

প্রাকঃ, পূর্বাকঃ, অপরাহঃ:.....।”



It means that in the words *आह*, *पूर्वाहः* and *अपराहः*, the *व* is to be changed into *व*, but not by any rule. How, then, does the author change the *व* in the word *मूर्वाह* on page 127 into a *व*? Again, on the same page the word *वृह* has been spelt with a *व*, though the *Mugdhabodh* distinctly lays down that the *व* in *वृह* is always a *व*.

20. Brahmabrata Samadhyayi Saraswati, writing in the same paper, says:—

The *Manimanjari*.

On seeing the notice of the question which was asked in the Bengal Council relating to his grammar, Babu Nilmani Mukharji called upon Raja Jagadindra Nath in order to dissuade him from making the interpellation. It is clear from what appeared in the *Indian Mirror*, that he had influenced Babu Narendra Nath Sen too. I have heard that attempts were also made to influence the editor of the *Hitavadi*, but praised be the uprightness and sense of duty of that gentleman, he was not led astray by sweet flattery.

I have written to the Lieutenant-Governor and the Director of Public Instruction telling them how Nilmani Babu is going to ruin the Sanskrit College.

Mr. Editor, you will do well not to point out the errors which occur in the *Manimanjari*, for you will thereby only help Nilmani Babu to prepare an errata sheet. Why should you waste your time in this manner? If the Director of Public Instruction be an intelligent man, he will be convinced by what you have already written. So far as I can judge for myself, the *Manimanjari* is a book full of mistakes from beginning to end. Nilmani Babu says that there are fifty letters in the Sanskrit alphabet! Thus he is ignorant of the very alphabet of the Sanskrit language, and yet he has dared to write a Sanskrit grammar! I well remember that when I was a student at Benares, several people requested my teacher, the late Rajaram Shastri, and another Sanskritist, the late Bal Shastri, both acknowledged authorities in Sanskrit grammar, to write a work on that subject; but both of them refused saying that they were not competent for the work. Many people will also remember how the late Pundit Taranath Tarkavachaspati was censured by Professors of grammar in Benares when he wrote his grammar *Asubodh*. How then does Nilmani Babu, of all men, dare to write a Sanskrit grammar, and introduce it in the Sanskrit College in the place of the *Mugdhabodh*? The boys of the sixth class are pointing out to their teachers the errors in their text-book. Does not Nilmani Babu now see what a rash and foolish act he has committed? Probably he sees it, but as he has proceeded too far, he feels it rather delicate to retrace his steps.

21. The *Education Gazette* of the 26th July says that the rules made by the Calcutta University, relating to the attendance

EDUCATION GAZETTE,  
July 26th, 1895.

The University rules about B. L. candidates.

of B. L. candidates at College lectures on law, are the most absurd imaginable. The different laws which have to be read for that examination have been divided into eight groups, each of which is to be lectured on for a fixed and uniform number of days, namely, 36 in the course of two years, and candidates are required to be present at 24 out of the 36 lectures in each group. This limiting of the number of lectures in each group to 36 interferes with the proper instruction of the candidates in the books on English law in studying which the candidates require the greatest help from the lecturers, for these books are far too costly to be purchased by the majority of the candidates, and the notes on them that are available in the market, are absolutely worthless.

It is very hard upon the candidates that if the number of lectures they have attended in any group is short of the requisite number even by one, they must attend lectures for another whole year in order to be admitted to the examination. Suppose a candidate has completed his course of lectures in six out of the eight groups and falls ill towards the close of the second year, and is therefore unable to complete his course of lectures in the remaining two groups. A candidate so circumstanced will have to wait for one year more to be admitted to the examination. What is most absurd is that for the benefit of such candidates two lectures on two distinct groups cannot be delivered on one and the same day, and lectures cannot be continued during the period of six months intervening between April when the lecturing session now closes, and November when the examination



takes place. Conditions so rigorous as these do not apply to the candidates for any other examination.

Taking advantage of this division of subjects into groups, the College authorities, with a view to their own earning, make such arrangements regarding the lectures that it becomes impossible for a student, who may find it convenient to leave a particular College to complete his course of lectures in another.

SANJIVANI,  
July 27th, 1895.

22. The *Sanjivani* of the 27th July understands that a member of the Syndicate of the Calcutta University has by his indefatigable activity induced that body to propose to pass two B.A. candidates, who were plucked in the last examination. These two candidates secured very high marks in physical science, but got in English eight or nine marks less than the minimum required to pass a candidate. One would be glad to see these two candidates pass, but one cannot but be sorry for the partiality of the Syndicate. If passing an examination depends on the good humour of the Syndicate, candidates will be able to pass examinations even without appearing in them, if they can but please the members of that august body.

The case of the two plucked B.A. candidates.

SANJIVANI.

A notice issued by the Principal of the Medical College.

23. The same paper publishes a notice issued by the Principal of the Medical College:—

#### NOTICE.

Students are warned that there is a proposal under consideration to make the class-test examinations compulsory in all cases, and to remove students from the College who fail to pass. This rule will very likely come into force at the end of the present sessions. Further particulars will be published hereafter when the matter is finally decided. Students of the 4th-year class are also warned that they may possibly be expected to produce a certificate from the Hospital Surgeons and Physicians in whose wards they have been employed of diligence and aptitude for practical work.

MEDICAL COLLEGE,  
The 23rd July 1895.

G. BOMFORD,  
Principal.

The above notification is one of the many innovations introduced by the new Principal. It is highly oppressive.

SANJIVANI.

24. The same paper also says that owing to the appointment of Babu Akhshaya Kumar Mukerji, second clerk, in the office of the Director of Public Instruction, Bengal, to the Head-mastership of the Hare School, Babu Adhar Chandra Mukherji, fifth clerk, has got a double promotion, and has at once been appointed third clerk. Babu Harinath Sen, Deputy Inspector of Nadia, has been appointed fourth clerk. Babus Harinath Sen and Adhar Chandra Mukerji are both fifth grade educational officers. Babu Harinath Sen is a graduate which Adhar Babu is not, yet Adhar Babu has been promoted over the head of Harinath Babu, who with the exception of Babu Kunja Bihari Basu, M.A., the Head Assistant, is the only educated man among the clerks of the Director's office. Adhar Babu was on two or three previous occasions similarly promoted over the heads of others, and one naturally feels the curiosity to know the secret of his success. It is said that Adhar Babu has the good fortune to accompany the Director in his tour, and has managed to become his favourite. Hence his promotion by leaps and bounds. Is there any truth in this rumour?

25. The *Bangavasi* of the 27th July says that the Eden Hindu Hostel owes its existence to public subscriptions, but has in a manner been turned into a sacred preserve for the students of the Presidency College and of the two schools attached to it. These students are to be accommodated in the hostel before the claims of other students are at all entertained. Those who subscribed to the hostel fund did not, however, understand that it should be set apart for a particular class of students, but meant it for all students residing in Calcutta, who might apply for rooms in the hostel. Did the hostel authorities consult the opinion of the subscribers before they decided to adopt their present policy?

BANGAVASI,  
July 27th, 1895.

The Eden Hindu Hostel.



26. The *Som Prakash* of the 29th July says that at a meeting of the Text-Book Committee held a few days ago, a book

Babu Hara Prasad Sastri's History of India in Bengali.

written by Babu Rajani Kanta Gupta was rejected on the ground that it contained a mistake. The fact,

however, is that Babu Rajani Kanta's book was, as usual, very well written, but as he has no friends among the members of the Text-Book Committee, it was not approved as a text-book. This view of the matter was confirmed, when at the same meeting a Bengali work on the History of India written by Babu Hara Prasad Shastri was approved as a text-book on the condition that the author would correct the mistakes which he has made. So Babu Hara Prasad's book was accepted, although it bristles with errors, but Babu Rajani Kanta's book was rejected on the sole ground that the Text-Book Committee discovered a solitary mistake in it.

The mistakes in Babu Hara Prasad's History of India in Bengali are countless. They are multifarious. They relate to style, grammar, fact, sentiment and religion. Some instances may be cited here:—

(1) In the very first page, the writer says that "the Vedas constitute the earliest literature of India." ভারতীয় প্রাচীন তত্ত্ব সাহিত্যের নাম বেদ. One would like to know the authority on which this statement is based.

(2) Here is another statement of the same nature. The writer says that "of the Vedas, the Rigveda is the earliest" বেদের মধ্যেও আবার ঋগ্বেদ সর্বপ্রাচীন. This is the European idea and is not in consonance with the Hindu belief according to which the Vedas are not man-made, but are divine. They appeared as a divine revelation to the Rishis. Babu Hara Prasad's book will be largely read by Hindu boys of tender years, whose religious ideas will get perverted by such reading. Mr. Dutt's book on the same subject had to be purged of similar remarks before it was allowed to be prescribed as a text-book. Why then do the Text-Book Committee recommend Babu Hara Prasad's book?

The writer says that "all other Vedas are more or less based on the Rigveda" অন্যান্য বেদ প্রায়ই ঋগ্বেদ অবলম্বনে লিখিত. How can this be? The Samveda may be partly based on the Rigveda, but how can the Yayurveda be so based? The Rigveda is in verse, while Yayurveda is in prose.

27. A correspondent writes in the *Dacca Gazette* of the 29th July, contradicting certain unfavourable remarks on the Secretary, Babu Suryya Narayan Das, First Munsif of Kaliganj in the Dacca district, made by a corre-

The Kaliganj Entrance school in the Dacca district.

spondent in the issue of the same paper for the 8th July last. The writer says that Babu Suryya Narayan did nothing wrong in taking the school fund under his management. During his predecessor's time the fund was kept in the hands of a local pleader simply because Babu Chandi Charan Sen was temporarily acting as the First Munsif, and was not appointed permanently as the Secretary of the school. This arrangement, however, proved very inconvenient to the teaching staff of the school, who were not regularly paid. It was to remove this inconvenience that Babu Suryya Narayan, with the full and free permission of the members of the Managing Committee took the management of the fund into his own hands. And since the time he has taken charge of the fund, it has prospered, and shows an accumulation in the shape of a reserve fund amounting to Rs. 800.

As for the appointment of teachers, without consulting the opinion of the Managing Committee, it has all along been the custom for the Secretary to appoint teachers in consultation with the Head Master. The Managing Committee have never objected to this practice, nor had they anything to say against the conduct of the Secretary when he recently appointed a graduate as a teacher of the school. The insinuation that the Secretary increased the pay of a junior teacher, on the consideration that he taught his children at home, is as malicious as it is unfounded. The teacher has been engaged as the private tutor of Babu Suryya Narayan's children, but he is paid Rs. 4 a month for his services in that capacity. The said teacher used to draw the miserable pittance of Rs. 8 a month for his pay, and as the school funds allowed, the Secretary thought it right and proper to raise the pay from Rs. 8 to Rs. 10 a month.

SOM PRAKASH,  
July 29th, 1895.

DACCA GAZETTE,  
July 29th, 1895.



Next comes the charge that the Secretary "granted two months' leave to the Head Master, and ordered part of his salary to be given to the favourite teacher." The Head Master was granted two months' leave on medical certificate. The Secretary consulted the teaching staff and two of the members when he granted leave to the teacher. As is usually the case, he also sanctioned the payment of half pay to the Head Master while on leave. The other half of the pay he very judiciously utilised by engaging temporarily the services of a junior teacher at Rs. 15 a month, and distributing the remainder proportionately among the other teachers whose work was increased on the Head Master taking leave. The arrangement thus made by the Secretary was most judicious and quite unexceptionable.

It cannot be questioned that Babu Suryya Narayan worked very hard and disinterestedly for the good of the school. Under his management it prospered as it had never before done. It was through his exertions that a boarding-house was opened for the convenience of Musalman boys. The captious criticism of his enemies has led to his resignation of his post, and his resignation will prove to be a serious loss to the Kaliganj school.

(e)—*Local Self-Government and Municipal Administration.*

HITAVADI,  
July 26th, 1895.

28. The *Hitavadi* of the 26th July says that at the request of the branch Indian Association, the Subdivisional Officer of Meherpur in the Nadia district asked Government's sanction to the creation of a village union at Joyrampur. The District Magistrate agreed to the proposal, but Government rejected it under the advice, it is said, of Mr. Westmacott, who is unwilling to create unions in villages which contain any political associations. There seems to be no other ground than this for Government's rejection of the scheme, because Joyrampur fulfills every requirement needed in a village where a union ought to be formed. As a matter of fact, up to the present, unions have been established only in small and insignificant villages and groups of villages.

HITAVADI.

29. The same paper cannot understand under what authority or according to what law Mr. Branson, Magistrate of Mirzapore and Chairman of the Mirzapore Municipality, acted when he wrote as follows to the Secretary of the Municipality:—

"When leaving the Town Hall the other day, you expressed a wish to resign your office because you were unable to perform the work of a Secretary. I have appointed a man in your place, and he will soon take over charge from you." Has any Magistrate, Chairman or, for the matter of that, Magistrate-Chairman power to dismiss a Secretary to a Municipality without Government's permission? The present Secretary of the Mirzapore Municipality is an old servant of twenty-nine years' standing, and has always served with credit. Will Government allow such an old and useful Municipal servant to be thus summarily removed from service?

SANJIVANI,  
July 27th, 1895.

30. The *Sanjivani* of the 27th July says that a meeting of the District Board of Nadia recently discussed the question of prohibiting the practice of throwing dead bodies into rivers and canals. The Maharaja of Krishnagar, who was present on the occasion, strongly opposed the proposal on the ground that it was the injunction of the *Shastras* not to burn but to throw into water the bodies of all persons who come by their death through accident. In deference to the objection of the Maharaja, the Board resolved to recommend to Government the prohibition of the practice of throwing into water the dead bodies of all persons, excepting those who die an unnatural death. The Board also resolved to request the Government to make the practice punishable under the Penal Code and to undertake to have the dead bodies of paupers cremated or buried at the public expense.

There is very little doubt that the objectionable practice of throwing dead bodies into water is a source of great danger to the health of the public. The practice is most resorted to generally at the time when an epidemic breaks out, decimating the population of a district, and when this objectionable practice serves to spread the contagion far and wide. The objection to the prohibition



of the practice on religious grounds is most ill-advised. If the Government were bound to respect all prejudices simply because they were 'religious,' it could not prohibit the shameful practices of burning widows on their husbands' funeral pyres and of throwing children into the waters of the Bay of Bengal. The practice of throwing dead bodies into the Ganges has been prohibited in Calcutta; but nobody complains that the prohibition interferes with the Hindu's religion. If the prohibition does not interfere with the Hindu's religion in Calcutta, why should it do so outside the metropolis? The Government should not hesitate to undertake a measure which will do good to the people at large, even if it wounds the religious prejudices of a few. Its action may create a sensation and lead to public agitation and demonstration for some time; but in course of time the people will come to appreciate the benefits of the measure, and then they will not curse but bless the Government.

31. The *Som Prakash* of the 29th July says that the Calcutta Municipality has recently issued a notice to owners and occupiers of houses in Calcutta, requiring them to mend the defects existing in their drain connections. The Municipality does not, however, say what these defects are; it simply says that on depositing a fee of one rupee in the Engineer's Department a house-owner will have his drain connection examined and its defects pointed out, and he may then engage the services of a plumber to get these defects mended. This is municipal *zulm in excelsis*, and one should like to know who is the originator of this new fad. Owners and occupiers of houses are quite prepared to mend the defects, if any, existing in their drain connections, but let the Municipality point out the defects. A short time ago, the Municipality had another fad in its mind. It issued a notice requiring all owners of houses to have 'master pits' to their drains. But it had to give up this fad through the exertions of Babu Radha Charan Pal, one of the Commissioners.

SOM PRAKASH,  
July 29th, 1895.

(g)—*Railways and Communications, including Canals and Irrigation.*

32. A correspondent of the *Charu Mihir* of the 23rd July says that, though ten years have elapsed since the construction of a road from Durgasram in the Netrakona subdivision of the Mymensingh district, to be called the Chirambazar road, was sanctioned by the Local Board, and the track was laid down, only a mile and-a-half of it has been constructed up to date. Considering that the road would facilitate communication with Netrakona, and that there is no road in this part of the subdivision, one fails to see why the Local Board has been sleeping so fast over the project.

CHARU MIHIR,  
July 23rd, 1895.

33. According to the *Burdwan Sanjivani* of the 23rd July, the inhabitants of several villages, such as Bhaita, Putunda, &c., near the Saktigarh railway station in the Burdwan district, have been prohibited by the Government from using the water of the Banka river to irrigate their fields. These people had long been freely using the water of the Banka for this purpose. But since the Government declared that river to be a part of the Eden canal, people using its water have been required to pay a cess. They, however, refuse to pay a cess, and have brought a suit against the Government in order to establish what they call their prescriptive right to freely use the water of the Banka. The case, however, is still pending, and will take time to be settled. In the meantime, the men will have to go without water and suffer great loss. If the case is decided in their favour, they will, no doubt, have their right re-established, and will moreover compel the Government to pay them a heavy compensation. But if the case is decided against them, they will have to pay the water cess. The Government should not, therefore, prohibit these men from using the water. To smooth down all possible difficulties, it may enter into an agreement with them allowing them to use the water on the condition that they shall pay the cess if the case is decided against them. Many parts of the Burdwan district are suffering from want of rain, and it will be ruinous loss to their inhabitants if they are prohibited by the Government from using the water of the Banka river for the purpose of irrigating their fields.

BURDWAN SANJIVANI,  
July 23rd, 1895.



DACCA GAZETTE,  
July 29th, 1895.

34. The *Dacca Gazette* of the 29th July says that the General Steam Navigation Company, who since the 1st July last have taken up the entire management of the steam service between Goalundo and Narayanganj, have begun in right earnest to remedy the defects which so long existed in the management. The Company have already rectified many defects, but there are still many defects existing which the Company will do well to rectify. These defects may be enumerated *seriatim* as follows:—

(1). In the Company's steamers there are only two classes, the first and the third. The absence of an intermediate class forces passengers belonging to the middle classes and not having the means to travel first class to travel third class in the company of passengers belonging to the lowest classes of the community. This defect can be easily removed by setting apart a few benches to form an intermediate class, and by setting apart a few spare cabins to form a second class. Such an arrangement will not only be of great convenience to passengers, but will also prove profitable to the Company.

(2). In the Company's steamers there are no separate arrangements for female passengers who have to travel in company with male passengers. This is shocking to a respectable Hindu lady's sense of propriety.

(3). The conduct of the coolies who carry the passengers' luggage to and from the steamers is very impertinent. The way they handle luggage is very likely to damage it.

(4). The Company do not engage the services of medical practitioners in their steamers. Passengers have, therefore, to go without medical treatment if they fall ill on the way.

(h)—General.

AL PUNCH,  
July 18th, 1895.

35. A correspondent of *Al-Punch* of the 18th July says that the Muslims of Chetra in Hazaribagh having about three years ago laid the foundation of a masjid in the place, the Local Municipality at the instigation of the Hindu residents forbade the Muslims to go on with the work, an order which they did not obey, as it was beyond the power of the Municipality to make such a prohibition. Afterwards, the Deputy Magistrate, who is also Chairman of the Municipality, in the absence of the Muslim residents, gave a notice under section 144 of the Criminal Procedure Code to the workmen who were engaged in the construction of the masjid ordering them to discontinue their work. At the same time Raja Ram Narayan Singh, zamindar of the place, brought a civil suit against these workmen in order to get possession of the land occupied by the masjid. The Raja obtained a decree. But the defendants made an appeal to the District Judge of Ranchi, who on the 6th July last decreed the suit in favour of the Muslims permitting them to build the masjid. One Ram Dass who has been at the root of the whole mischief is again advising the Raja to move the High Court. The case has created quite a sensation at Chetra. Raja Ram Narayan Singh ought to have a regard for the religious feelings of the Muslims and should see that jealousy is not engendered between the Hindus and Muslims of the place.

SANJIVANI,  
July 27th, 1895.

36. The *Sanjivani* of the 27th July says that the Government is going to engage European gardeners for the Government Botanical Gardens in India. Every gardener will have his passage from England paid, as also his passage to England if he sticks to his post for three years. After three years he will not have his passage paid, but will have his pension. Every gardener on joining his post will also be paid an allowance of twenty pounds to buy a uniform. On joining his post, every gardener will act as a probationer and will draw a salary of Rs. 150 a month. On securing a permanent appointment, he will draw a salary of Rs. 200 a month rising to Rs. 425 by an annual increment of Rs. 5 during the first five years and an annual increment of Rs. 10 after that period. These European gardeners will also be entitled to compensation allowance. The question is, could not competent men be had in this country to serve as gardeners? Could not our educated young men turn out good gardeners after careful training? The Government could get good native gardeners on a smaller salary at very much less expense. But it is the policy of the Government to provide for



Englishmen in some way or other, and hence its necessity to appoint European gardeners.

### III.—LEGISLATIVE.

37. The *Charu Mihir* of the 23rd July writes as follows:—

CHARU MIHIR,  
July 23rd, 1895.

The Monghyr election. Mr. Phillips is not the man to keep his hand long from something calculated to attract public attention. A strange doing of his has come to light in connection with the Monghyr election. Before going on leave he issued a circular to the members of the District Board, discussing the merits of the candidates for election to the Bengal Council and directing Mr. Hennessey's election. A copy of this circular was also sent to the Commissioner of the Patna Division. On these grounds the Maharaja of Sonbursa has submitted a petition to Government, requesting it to cancel the election. We are anxious to know the result of this petition. The object of elections for the Legislative Councils will not be gained if official influence is exerted against or in favour of a particular candidate. It is not, moreover, the intention of Government that officials should interfere in elections. It is to be hoped, therefore, that it will awaken Mr. Phillips to a sense of the desirability of abstaining from such interference.

Following Mr. Phillips' example, Mr. Stack, Inspector of Schools, Bihar Circle, directed the Sub-Inspector of Schools, Monghyr, who is a member of the District Board, to vote in favour of Mr. Hennessey. As a matter of course, the Sub-Inspector acted in obedience to the instruction of his superior officer. The scandals in connection with the Monghyr election did not stop here. But Mr. Risley appointed by wire two Europeans to be members of the District Board, so that they might be in time to vote at the election. It is thus clear that official interference is going to frustrate the object of the elective system. We are anxious to know Government's decision on the Monghyr election.

38. It is a pity, says the *Sahachar* of the 24th July, that the Select Committee who sat on the Bengal Sanitary Drainage

SAHACHAR,  
July 24th, 1895.

The Drainage Bill. Bill did not pay sufficient attention to the numerous defects which characterise the provisions of the Bill. The Select Committee's report is before the public, but it is in no way an improvement on the original Bill.

It cannot be gainsaid that the Government ought in all conscience to bear a part of the expenditure to be incurred by the improvement of the drainage system in Bengal. The Government is the sole custodian of the people's well-being, and it is certainly responsible for their health. In the Bill, however, there is no provision making it incumbent upon the Government to contribute towards the drainage fund, and the Select Committee has left the Bill, where it is in this respect. It is true that under the provisions of the Bill the Government may bear a portion of the cost, but there is nothing to compel it to do so. Sir Charles Elliott will admit that this arrangement is not fair. It is also laid down in the Bill that where a property is owned by more persons than one conjointly, the cess for the whole property may be levied from one of the joint-owners. This is very unfair to the person from whom the cess will thus be levied. It ought to have been laid down in the Bill that the cess shall be levied from the joint-owners in proportion to their shares in the property. In many cases the zamindars transfer their lands to *patnidars*. In such cases they cannot enhance the rent payable by the *patnidars*, and it is surely unjust to levy the cess from the zamindars, and not from the *patnidars*. The sole management of the construction of drainage has again been entrusted into the hands of the District Boards, i.e., to the District Magistrates, in fact, who generally rule the Boards as their Chairmen. The "Drainage Commissioners"—a body created by the Bill—will, therefore, be a body with the maximum of responsibility, but the minimum of power. Under these circumstances no good and able men will be willing to be appointed Drainage Commissioners.

39. A correspondent of the *Education Gazette* writes as follows:—

EDUCATION GAZETTE,  
July 26th, 1895.

The Drainage Bill. There will be a drainage law, a new cess like the road cess will be laid and levied, engineers will be appointed and *khals* will be excavated—all this we hear and believe. What we fail to understand, however, in this connection is, how this will improve the health of the country. Since hearing it stated that streams, like living beings,



have their allotted terms of life, and that it is impossible to set silted up rivers, like the Bhairab, flowing again, we have despaired altogether of the improvement of the health of the country by means of drainage. What we now hear is that foul tanks and silted up rivers will remain as they are, and that only new khals will be excavated through new lands. I should like to know, Mr. Editor, your information and opinion on this point. Railways are constructed in this country with narrow culverts suited to the drizzling rains of England, but not to the heavy showers and floods of this country. The net work of roads, metalled or unmetalled, with which worthless and unsympathetic engineers have covered the whole land, is not much better in this respect. Is it advisable for Government to try to raise money for drainage work and to employ more engineers of probably a more worthless type when it should be trying to provide for the punishment of engineers who do mischief of the kind alluded to?

The best way, in my opinion, to remedy the evil, would be to insert in the Code of Criminal Procedure a section to something like the following effect:—"If, after the inhabitants of an affected village have applied for a remedy, it is found that the water on the fields on one side of a road is a foot higher than the water on the fields on the other side, it shall be lawful for the Magistrate to have the excess water drained off, and to recover the cost of such drainage from the department to which the road belongs, and also to award compensation at the rate of Rs. 10 per *bigha*. A civil suit may also be instituted for damages for such accumulation of water: Provided that in awarding such damages the Civil Court shall take into account any compensation which may have been awarded under this section by the Magistrate."

The natural water-courses of the country have been obstructed by roads and railways, and to remedy this evil wide channels to drain off water are now going to be constructed on both sides of those roads. Is this too, we ask, a well-advised step? Will not these drains themselves obstruct drainage? Will these drains have dams on both sides, or will they be allowed to be choked up by the washings of the two sides? We have heard that the *khals* which have rendered marshes like Dankuni and Rajapur fit for cultivation have, by obstructing drainage, injured the health of the villages by which they pass. The authorities can easily ascertain whether this is true. Is this necessity of drainage throughout the country, we ask, a foregone conclusion, or are the Lieutenant-Governor and the members of his Council prepared to form their opinion on the subject by pursuing strictly scientific lines of reasoning? We wish that they should inspect these drainage *khals* and take the trouble to understand what effect drainage is likely to produce in this country. They should not suffer themselves to be taken in by a sonorous English word. As for the native members, instead of making such frivolous objections as that the drainage cess will fall on none but those who are concerned in agriculture—an objection which has little force in a country where everybody is interested directly or indirectly in the land, and which can be met by levying the drainage tax from municipalities in a lump, instead of levying it from individuals, or by assessing shop-keepers too to it,—they should try to grasp the vital point in this connection. The vital point is—who is to be held responsible if the proposed drains should injure health instead of improving it, and should obstruct drainage more than they promote it?

Another important point for consideration in this connection is that rice is the chief produce of this country; that water is necessary for the production of rice; and that wholesale dewatering will be followed by wholesale depopulation. People will feel reassured if they are informed beforehand whether there are in this country engineers who understand the necessities of this rice-producing country, and who sympathize with its people. The views which Sir George Campbell and the late Raja Digambar Mitra have expressed on this drainage question should be borne in mind. In tracts of country which, according to the engineers, have no drainage, rice grows abundantly on account of the water which accumulates there, and the inhabitants also enjoy good health; while in sloping and gravelly tracts, like Birbhum and Midnapore, where no water can accumulate, malaria is very prevalent.

Sir George Campbell wrote:—"Yet in these reeking swamps the human race seems to have multiplied to a greater extent than anywhere in India—



perhaps in the world. It seems as if it may almost be said that we cannot have too much of water in this country, and that, in such conditions, in this climate, all sanitary science notwithstanding, the human race will multiply," &c., &c.

The fact is that people, so long as they have enough to eat, enjoy immunity from disease, even under conditions the least favourable to health. This is why disease is less prevalent where rice is more abundant. It makes one laugh and weep at the same time to think that English engineers are sowing the seeds of malaria on the highlands of Shahabad and the North-Western Provinces by making the soil damp by constructing dams with a view to favour the growth of rice. And the rice-fields of Lower Bengal will now probably be dewatered at an enormous cost. No doubt this will be done with the best of intentions; but in the eye of the Hindu good intentions do not palliate ignorance, for ignorance in his opinion is what leads a man to hell. The Hindu feels little respect for ambitious but ignorant and deluded Quixotes. Our Lieutenant-Governor has a keen intellect and is able to look to everything with his own eyes. He has also the strength of mind to give up without one pang of regret even a pet project, when he is convinced of its mischievous character. Let him inspect with his own eyes the state of drainage, health and rice-production in (1) Shahabad and the North-Western Provinces, (2) Midnapore, and (3) in Amta and its neighbourhood, and he will be convinced (1) that roads and dams injure health by obstructing drainage; (2) that even the inhabitants of sloping tracts suffer from malaria when they do not get enough to eat; and (3) that swamps by themselves are not causes of malaria. Dr. Plank observes with reference to the prevalence of spleen diseases at Samali in the Katha-krishna Duar, that the place has been rendered "a carefully prepared fever-bed" by the construction of dams there.

What the country really wants is a few drains here and there to carry off water from villages into fields, more culverts on the roads, and a clearing of tanks. Drainage canals with long bridges over them certainly provide employment for a large number of men, but do little to improve health. Let the people drink water which has been heated and then suffered to cool and be temperate in everything, and they will enjoy immunity from disease. According to that great medical authority, Charak, "increase of unrighteousness" is the cause of malaria and other diseases. How will drainage canals then put a stop to the ravages of malaria? In former times people used to look upon excavation of tanks as an act of religious merit, and considered it a sin to foul water. People in those days also felt for one another, and would not, as now, be selfish enough to obstruct the drainage of a whole village by way of asserting their proprietary right in a particular piece of land.

One cannot help feeling that English officials would be acting more discreetly if they joined in a movement for excommunicating those who fouled water than in a movement for the reduction of marriage expenses, for the one movement will have some connection with sanitation, whereas the other is a purely social movement.

40. The Consent Act, observes the *Banganivasi* of the 26th July, is bearing poisoned fruit. In Arial, a village in

BANGANIVASI,  
July 26th, 1895.

The working of the Consent Act.

Vikrampur in the Dacca district, a Jugi was prosecuted for cohabiting with his wife alleged to be under twelve years. Mr. Faulder, the District Magistrate, after taking down the deposition of a number of the accused's caste men, came to the conclusion that the girl was above twelve years and acquitted the prisoner. The case should not be passed over as a trifling incident. When the Consent Act was going to be passed, the Hindu public contended that it would serve as an instrument of oppression in the hands of men of evil disposition, and that the latter would take advantage of this instrument in order to ruin their enemies and bring down shame and ignominy upon their heads. The Government replied that every care would be taken to prevent the institution of false cases under the Act, and with this view a circular was issued enjoining the police to make a careful and searching inquiry before recognizing any complaint under this law. What about that assurance now? And what is the remedy against the dreadful consequences of the Act? The police is in the habit of sending up for trial any person accused under the provisions of the Act, without even having him properly identified. The well-to-do have the means to satisfy the



police and induce it not to act hastily in connection with a Consent case, but what about the poor who cannot do so, and who are quite helpless in the hands of the police?

SULABH DAINIK,  
July 27th, 1895.

41. The *Sulabh Dainik* of the 27th July writes as follows :—

The drainage tax.

Mr. Lyall says that the rate of the drainage tax which is going to be imposed will remain fixed for a period of thirty years. The tax is to be imposed upon the class of people who have an interest in land, as in the opinion of the Government it is impracticable to levy the tax from any other class of people. It is, therefore, quite clear that the drainage tax will virtually be a tax on land, and the land-tax will practically be increased in the teeth of the Permanent Settlement. We agree with Babu Surendranath Banerji in the opinion that it would have been far better to levy the tax in the shape of an income-tax. If Babu Surendranath's advice had been followed, the poor cultivators would have been spared the payment of the tax, while the revenue would have been punctually realized. There would have been no other difficulty experienced than a revision of assessment every year. The method of levying the tax, as laid down in the Bill, will press most heavily upon the landed classes, and especially upon poor cultivators. Those who are far better off, but have no connection with land, are exempted from the payment of the tax, although they will freely enjoy the benefit of the measure.

But this is not the only objection to the drainage tax. It is the railways that are principally responsible for the obstruction of drainage. But the railways are not required to pay a single farthing, while those whom they have injured will have to bear the whole cost of improving the drainage system. The Road Cess Fund, too, will not be made to contribute a single farthing. This is not certainly a fair arrangement. The imposition of a fresh tax on land should be strenuously opposed. Let the cost of improving the drainage system be met from the Road Cess, Fund, or let the tax be equally levied from the railway, the landed classes, and classes unconnected with land. There is, moreover, no guarantee that the drainage cess will not, like the road cess, be misused. The imposition of the road cess was a violation of the principles of the Permanent Settlement, and it is not advisable that a fresh blow should be dealt at those principles.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
July 30th, 1895.

42. The *Dainik-o-Samachar Chandrika* of the 30th July writes as follows :—

Surendranath and the drainage cess.

A drainage cess is going to be imposed. This with the two other cesses will press heavily upon all persons who may happen to possess a few yards of land, only paupers and the labouring classes being exempted from their payment. The heartiest desire of the Government will thus gradually be satisfied, because the Permanent Settlement will in this way receive blow after blow. It is true that in the case of the drainage cess the Government would have carried its point without Surendranath's help; but there is no doubt that with patriot Surendranath as its instrument, the Government has been able to smooth its way. But Surendranath has at last come to his senses. He now contends that it is wrong to impose a drainage cess. But when the Bengali patriot exerted himself in favour of the introduction of an improved drainage system in Bengal villages, did he really think that such a stupendous work could be executed without money? To improve the drainage must require money. Where will the money come from? That to raise the money the Government must have to impose a tax is a conclusion too patent to be ignored and overlooked even by a senseless man. But Surendranath is not a fool. He certainly foresaw the inevitable consequence of the measure which he so strenuously supported. His support of the Government measure has prejudicially affected his reputation as a patriot. He has lost the people's confidence. No sophistry can explain away the mistake he has made. He had timely warning from the people, but he heeded it not. He must now pay for his foolish conduct.

But Surendranath now says by way of explanation, that he advocated drainage but not a drainage cess. Stuff and nonsense! He ought to have foreseen who would have to pay for drainage. Not the Railway Companies, not the Government, surely. When the Government was required to frame a drainage Bill, Surendranath ought to have known that it meant a tax. For



the Government did not require an Act in order to make itself or the railways pay for the construction of improved drainage. But Surendranath is not a fool. He is a Municipal Commissioner, an Honorary Magistrate, a member of the Legislative Council. The facts are against him. And it is the conviction of the people that he supported the Government with a full knowledge of the consequences of his policy. The intelligent public have found him out. Let Surendranath no longer play to both the parties. The officials or the people, one of these two, he must now make up his mind to choose.

43. The *Hitaishi* of the 30th July says that the frivolous question regarding the *Manimanjari* raised in the Bengal Legislative Council by the Hon'ble Raja Jagdindranath Roy shows how the right of interpellation can sometimes be abused. The Raja was quite snubbed by Mr. Buckland in the short, cut and dried reply that he gave to his interpellation. The purpose of the hon'ble member would have been better served if he had tried to get the information he required from other than an official source.

HITAISHI,  
July 30th, 1895.

#### IV.—NATIVE STATES.

44. The *Sahachar* of the 24th of July says that the Tippera State has been in a flourishing condition since the Maharaja was allowed to take the administration entirely into his own hands. The administration is now smoothly carried on by the Jubaraj under the directions and advice of the Maharaja, and the zamindaries are admirably managed by a European Commissioner, who is a pensioned Government officer.

SAHACHAR,  
July 24th, 1895.

#### VI.—MISCELLANEOUS.

45. The *Bharat Mitra* of the 24th July has the following :—  
As Sir Charles Elliott will retire in the course of the present year, it will not be inopportune to review his career as a civilian in this country. When Secretary to the Government of India in the Public Works Department, Sir Charles Elliott attended the National Congress in company with Mr. Cotton, and this led the people of Bengal to suppose that they would be happy under him if he were appointed their Lieutenant-Governor. But to their disappointment Sir Charles turned over a new leaf in his career as soon as he crossed the threshold of Belvedere. As a consequence of his policy, poverty and famine began to stare the Bengalis in the face. He put a stumbling block in the path of the promotion of clerks in the Secretariat by abolishing the grade system, and sowed the seeds of internal dissension between zamindars and raiyats by bringing about the cadastral survey in Bihar and Chittagong. Recently, His Honour has expressed an opinion which will encourage gambling of all sorts. It is hoped that Sir Charles Elliott's successor will avoid his predecessor's policy.

BHARAT MITRA,  
July 24th, 1895.

46. The *Banganivasi* of the 26th July has the following :—  
Sir Charles Elliott's term of office will be soon at an end, and His Honour will bid adieu to these shores for ever. Coming October will complete the five years of his rule. It is not our object to review these five years of Sir Charles Elliott's Lieutenant-Governorship, and we will only put down a few salient features characteristic of his official career in Bengal.

BANGANIVASI,  
July 26th, 1895.

The first time Sir Charles Elliott came prominently into the notice of the people of Bengal was when he attended with Mr. Cotton the second sitting of the Indian National Congress in Calcutta. The people thankfully appreciated his generous sympathy with the aims and objects of their great National Assembly, and the hearts of the Congress leaders beat with joy when they learnt that the Secretary to the Government of India in the Public Works Department had questioned Mr. Hume about the aims and objects of the national gathering, and its method of working, and had also expressed his great satisfaction with what he had seen and heard about them. Elated with joy, the people prayed to God that Sir Charles Elliott might be appointed their ruler after the retirement of Sir Steuart Bayley, the then Lieutenant-Governor of Bengal.



The prayer of the people was heard, and Sir Charles succeeded Sir Stuart Bayley as the Lieutenant-Governor of Bengal. The people at large, and especially the leaders of the National Congress, naturally expected that now was the time when their best aspirations would be realized. Their joy knew no bounds when they further heard that Mr. Cotton, the author of *New India*, the staunch friend of the Bengalis and the best favourite of Lord Ripon was appointed Chief Secretary to the new Lieutenant-Governor. Hope whispered in their ears—"Take heart and rejoice. Sir Charles Elliott and Mr. Cotton are well matched, and under their rule the people of Bengal will prosper and the country will be turned into a paradise." The people awaited the advent of Sir Charles with bated breath, and they sincerely thanked the day when he took over charge from his predecessor.

But no sooner was Sir Charles Elliott appointed Lieutenant-Governor, than he at once unmasked himself and appeared before the people in his true colours—in his own undisguised personality. People were now completely disillusioned. They were surprised, astonished and terror-struck to see the Lieutenant-Governor shorn of his disguise. The Lieutenant-Governor began to rule with a high hand, and the people heartily wished to be delivered from his hands.

In the moment of their surprise and astonishment the people could not easily reconcile Sir Charles Elliott's attitude before his appointment to the Lieutenant-Governorship with the attitude he assumed after he became the ruler of Bengal. Their disappointment was as great as the inconsistency in Sir Charles' conduct, and their condemnation of his conduct was in proportion to their chagrin and disappointment. But Sir Charles Elliott's inconsistency is easily explained when we consider certain facts connected with his official career. Sir Charles Elliott was the Secretary in the Public Works Department when Lord Dufferin was the Viceroy and Governor-General of India. But Sir Charles was not only Lord Dufferin's Secretary, but he was an admiring disciple of that Machiavelli among Anglo-Indian statesmen. It is well known that during the first sitting of the Indian National Congress in Calcutta, Lord Dufferin invited to Government House some of the leading delegates, sympathized with their aims and objects, and gave them some grounds to expect that he would not forget to fulfil some of them. Sir Charles Elliott only faithfully followed his guru and guide when he expressed his sympathy with the aims and objects of the Indian National Congress. But soon Lord Dufferin's "epoch-making" speech at the St. Andrew's Dinner came upon the people as the veritable bolt from the blue, and destroyed all their fond expectations. And following this example of his *guru*, Sir Charles Elliott abjured his sympathy with the rising aspirations of the people.

Those who are acquainted with the secrets of Government House when Lord Dufferin was its angust occupant, know full well how faithfully and assiduously Sir Charles Elliott tried to imitate his chief. He followed Lord Dufferin like his shadow, and there was not a single step, not a single movement, not a single word of the *guru* which escaped the notice of the faithful *sisya* (disciple), who scarcely forsook his company. But Lord Dufferin with his sterling qualities, his statesmanship, and his foresight, was a failure as a Viceroy. His crooked policy was the great stumbling-block in his way. Sir Charles, too, his faithful disciple, is a failure as the ruler of a province. His want of sympathy with the people and their aspirations has stood in the way of his giving full play to his admirable qualities, and exerting himself for the good of those over whom he was appointed to rule. The one hundred and forty millions of people in Bengal are anxiously waiting for the day when he will leave the shores of India for good; and when the guns from the ramparts of Fort William will announce the close of his rule, people will heave a sigh of relief and will thank God for their deliverance.

HITAVADI,  
July 26th, 1895.

47. The *Hitavadi* of the 26th July has the following:—

Sir Charles Elliott's application  
for extension of service.

Chhota Lat Bahadur! Shall we speak with fear or without fear? You did your best to get an extension of service for six months, on the ground that you were absent on leave from the Lieutenant-Governorship for that period; and you would have harrassed the people of Bengal for six months more. But the cruel Viceroy rejected your application. So, on the 15th November next, Sir Alexander Mackenzie will take over charge of the province



from you. But, master, why should you be sorry? You will have plenty of leisure now to preach and propagate Christianity. May we ask whether we shall be made liable under the Official Secrets Act for publishing this news? We make this enquiry because it is difficult to understand your ways.

48. The *Bangavasi* of the 27th July writes as follows:—

BANGAVASI,  
July 27th, 1895.

The Hindu marriage expense question.

The Hindus are not a people devoid of all moral rules and restrictions for the government of their society; and of all their social institutions, marriage is the most important and consequently the most guarded by the injunctions of the *Shastras*. Is it not, therefore, ridiculous that those men who have loosened the bonds of society and set at nought its rules, should be the most forward to beseech an alien Government to create new rules and restrictions for them? If they must have fetters, why should not they have fetters forged by their own society instead of asking the Government to forge fetters for them? You have broken the *Shastric* restrictions regarding marriage and marriage expenses, and your education and your civilisation have served to widen the breach between you and your *Shastras*. You must reap the fruits of your own acts—the consequences of your own actions. If you have sown the wind, you must reap the whirlwind. You now try to avoid the evils which you yourselves have created. You seek the protection of an alien Government and ask it to enforce new rules and restrictions. But will such rules and restrictions remove the evil you complain of? They may at least serve as outward checks; but so long as your heart is not purged of its impurities, so long as your rebellious feelings are not brought under control, so long the evil must grow and foster, and the outward checks will only serve to aggravate it. If you, therefore, really wish to remove the evil, you must begin in right earnest. You should first of all reform yourselves, you should purify your heart in which lies the seat of the evil. You must determine the causes of the evil, and then try to remove it root and branch. Revive the old *Shastric* rules which so long governed Hindu society. Obey those rules religiously, and let their enforcement be entrusted to men who can be regarded as the constituted leaders and gurus of your society. Thus, and thus only, can you expect to see yourselves and your society improving.

It should, moreover, be borne in mind that the growing poverty of the country is at the root of the evil complained of. Poor fathers of bridegrooms are naturally the most exacting in their demand for money. You cannot expect to cure the disease without removing its cause, without improving the material condition of the people. The article which is most in demand in the market is sure to fetch the highest price. Bargaining for bridegrooms must go on. Artificial rules and restrictions for its prohibition may appear to work well in public, but they will not work at all in private. It is a pity that this simple law of exchange is not understood by those who are agitating for the reduction of Hindu marriage expenses. In endeavouring to remove one old evil, they will very likely create a new evil more dreadful and injurious in its effects. Nothing, again, could be more ridiculous than to invoke the help of the British Government in removing the evil. In the native land of our rulers themselves, the evil is the most telling in its effects, and English society is very badly ridden by it.

49. The *Dainik-o-Samachar Chandrika* of the 28th July does not consider it possible to effect a reform of the expensive

DAINIK-O-SAMACHAR  
CHANDRIKA,  
July 28th, 1895.

The Hindu marriage reform meeting at Pathuriaghata.

marriage system prevalent among the Hindu Kayasthas by holding meetings like the one which was convened in the house of Babu Ramanath Ghosh of Pathuriaghata, and the business of which was conducted in a purely English style, by making speeches, adopting resolutions, and taking notes. The meeting was presided over by Maharaja Sir Narendra Krishna Bahadur. It is true that at one time the Raj family of Sobhabazar was looked upon as the leaders of the Kayastha community in Calcutta, and was regarded with the greatest respect because some members of it, like the late Raja Radhakanta Deb Bahadur, were the protectors of Hindu religion and Hindu society. But why should the Hindus of to-day respect the Maharaja Narendra Krishna, who sent one of his sons to England, or bow to the opinion of a meeting which is presided over by him? Sir Romesh Chandra Mitter was also present at the meeting. But he, too, has a



son-in-law who visited England. And both the Maharaja Narendra Krishna and Sir Romesh Chandra took a leading part in the sea-voyage movement. The Kayasthas are therefore laughing in their sleeves to see these two gentlemen presuming to take the leadership of the Hindu community into their hands, and endeavouring to compel it by their decision.

There was not a man present at the meeting who possesses the power of leading and controlling a community. To be able to lead a community, a man not only requires to be possessed of immense social power but he must also possess prestige. The instructions of the *ghatak* (match-maker) are still followed by the kulin Brahmans, and the classifications laid down by Durjay Das among the Vaidyas are still strictly adhered to by that community. But Devivar Ghatak and Durjay Das were both men who had immense social power and prestige. The little remnant of that power and prestige left in these degenerate days cannot be laid claim to by any gentleman who was present at the Pathuriaghata meeting. The resolution concerning the reduction of marriage expenditure adopted at the meeting, will not therefore be looked upon by any Hindu as binding upon him, and will surely share the fate of a similar resolution arrived at by the Panditratni Brahmans of Baraset, which was secretly violated by those whom it wanted to control.

If the desired reform is really to be effected, the Kayasthas must set about it in a thoroughly Hindu style. They should hold a meeting, but not in the fashion in which the late meeting was held. Let a *goshtipati mauik* Kayastha convene a meeting of all *ghataks* and kulin Kayasthas throughout the province, and let the marriage expense question be decided and settled at a meeting like that. Every Hindu Kayastha will bow to such a decision and be guided by it. It will require an expenditure of ten to fifteen thousand rupees to bring about such a result. And if any *goshtipati mauik* cannot afford to spend such a large sum, let a rich kulin like Babu Ramanath Ghosh take the initiative and assemble *ghataks*, *kulins*, and *goshtipatis* for the purpose of effecting the reform. A meeting like the one lately held will no doubt afford a very good opportunity for making a loud noise about a reform, but will achieve nothing real and substantial.

SULABH DAINIK,  
July 29th, 1895.

50. The *Sulabh Dainik* of the 29th July learns from the *Hitavadi* that the Lieutenant-Governor applied to the Viceroy for the extension of the tenure of his office by six months, on the ground that he was away from India for full six months. Fortunately for the people of Bengal, the Governor-General has not granted this application, and the Lieutenant-Governor is sorely disappointed. The pleasures of the Lieutenant-Governorship have proved too talismanic to Sir Charles Elliott.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 3rd August 1895.